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# THE KOREA MISSION FIELD



SYEN CHUN HOSPITAL.

SEOUL

KOREA

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

**PUBLISHED AT SEOUL** in the interest of all the Evangelical Missions in Korea.

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## CONTENTS.

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Editorial Pages .....	203
The Promotion of Intercession .....	
..... Devotional Page from the " <i>Chinese Recorder</i> ."	204
Let not your heart be troubled.....	Rev. R. D. Watson. 205
The Sen-Sen Church on Fire .....	Rev. T. S. Soltau. 208
The Compulsion of Love.....	Mrs. C. S. Phillips. 210
The Relation of Self-Propagation, Self-Support and Self-Government. .....	Rev. Wm. B. Hunt. 212
Higher Education of Women in Korea .....	Mrs. Edward M. McGary. 214
Founder's Day at Ewha Haktang .....	Mrs. T. H. Daniel. 216
How I Behame a Missionary .....	L. 217
Korea Medical Missionary Association .....	T. H. Daniel, M.D. 218
Itinerating Accessories.	
V. The Motor-Cycle; 2, Snap-shots the Camera did not Snap .....	Victor H. Wachs. 220
Correspondence.	
I. Criticism of editorial "Old Testament Christians" .....	
.....	Rev. Fred. John L. Macrae. 222
II. Response by the Editor to Mr. Macrae .....	224
III. Inauguration of Mr. R. O. Reiner as President of "Union Christian College," Pyeng Yang .....	Rev. W. E. Smith. 226
Notes and Personals .....	227



# THE KOREA MISSION FIELD

VOL. XII.

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## EDITORIAL PAGES.

For some time past, each month, the Chinese Recorder has prefaced its contributed articles by a spiritual page usually devoted to the promotion of intercession. Thus the Number, in a beautiful way, has been opened with prayer. We reprint, in the fore-front of this issue of *The Korea Mission Field*, the page thus used in the January number of that journal. We do this because such presentation is likely to stimulate and improve the prayer-life of our readers and also to draw us of Korea into closer fellowship with Christ's workers in Great China, our next-door neighbor, and into more vital touch with one another and with the Master.

Some may be led to subscribe for the Chinese Recorder chiefly for the sake of this monthly page, while others may be constrained to ask "why cannot we have something and perhaps better, because specially adapted to our peculiar needs, in *The Korea Mission Field*?" Some time ago one of our missionaries suggested as a desirable and timely topic, "The development of spiritual leaders among the missionaries and in the Korean Church." This subject implies a lack of men from their shoulders and upward spiritually taller than their brethren. Paucity of such leaders should bring us all to our knees and keep us there until the need shall have been met unless, indeed, all are already spiritual giants in this land, which surely is not true, else why is manifested among us continued scism in the church and division, even in single missions, evinced by failure to see eye to eye with reference to policies and aims, greatly to the crippling of the work?

Inasmuch as God is truly "Our Father" He cannot help but yearn to dower us, His children, with His choicest best things, if only we will receive them,—i.e. take them, including Him, by letting Him take us and ours! We are sufficiently good theologians, already, to believe that "there is one Mediator between God and men, the Man Christ Jesus"; would we not be better ones, because more natural and scriptural, if we believed that there is not alone one Mediator between God and man but also one *medium*;

"Prayer is appointed to convey  
The blessings God designs to give."

And would we not be still better theologians, even those after God's own heart, if we embodied in our prayer concept, intercession and so delivered ourselves from the possibility of selfishness in the our holiest act?



## THE PROMOTION OF INTERCESSION.

RUTH PAXSON.

"The situation now is absolutely unique in the history of the Christian religion, unique in opportunity, unique in danger, unique in responsibility, unique in duty. The Church is confronting a rapidly climaxing world-crisis; stupendous changes are constituting the greatest single opportunity which has ever confronted the Christian religion, and it is an opportunity that will not linger."

Dr. JOHN R. MOTT.

Therefore, "the Church needs a hundred times more prayer."

God is once more calling loudly His people to a revival of faith in the divine efficacy of prayer.

Will you and I respond to His call in this New Year? That we may know what such a response will involve may we let the Holy Spirit reveal to us the condition of our prayer life in the year just closed and empower us to determine what it shall be in the New Year just opening.

Has my prayer life been *powerless* because of some besetting sin?

Has my prayer life been *hindered* by haste, irregularity, lack of definiteness, lack of system, insufficient preparation, unbelief, lack of communion with God through study of His Word?

Has my prayer life been *fruitless*? Have I really had such power with God that I have had power with people? Have I had definite answers to prayer week by week?

Has my prayer life been *restricted* to a certain stated seasons each day or have I come to know from experience what it is to pray "without ceasing"?

Has my prayer life been *limited* to my own life? to my own station? to my own particular kind of work? to my own Mission? Am I truly an intercessor after God's own heart?

Has my prayer life been *starved*, or have I devoted even one month of my daily Bible study to letting the Lord teach me to pray from His own example, His prayers, His precepts, commands, and promises about prayer?

Has my prayer life been *joyless*? Has prayer been more a duty than a privilege? Do I love to pray?

Has my prayer life been *growing*? Do I daily know more of the meaning, efficacy, and power of prayer?

Has my prayer life been *sacrificial*? Has it cost me anything in time, strength, vitality, love?

"Deeper than the need for men; deeper, far, than the need for money; deeper down at the bottom of our spiritless life is the need for the forgotten secret of prevailling, world-prayer. Considering the fearful



consequences of it all, something like criminal negligence has marked for years the attitude of the Church toward the matchless power of prayer for the world. *But if fifty men of our generation will enter the holy place of prayer and become, henceforth, men whose hearts God has touched with the prayer passion, the history of the Church will be changed.*"

Dr. ROBERT E. SPEER.

Will you be one of the fifty? *God calls for volunteers.*

Will those who respond to the call

1.—*Prepare* themselves for service through devoting their daily Bible study for one month or longer to the study of prayer.

2.—*Practice* immediately and constantly whatever lessons the Lord teaches them on prayer.

3.—*Promote* intercession in every way they possibly can, in their family, neighborhood, Mission station, and church.

The Chinese Recorder.

## "LET NOT YOUR HEART BE TROUBLED."

His real name is Chang Chayhan. Fourteen years ago his home was on the mainland in Anchung, "Village of Abiding Peace,"—a cluster of brown thatched houses that look away across some terraced rice fields and an expanse of shining sea to the bare hills of Kurchay Island in the far distance. And fourteen years ago the "Anchunpangee" was a fine strong young man who could drive his ox through the flooded rice fields or carry his jockey load of brushwood from the mountains with the best of his fellows in the village; but one day sickness came laying its hand upon him, and left him, on the threshold of manhood, a poor, helpless, broken thing, doomed to drag out the pitiful tragedy of his life in the narrow confines of a Korean room.

The story can be briefly told in these few words, but what cannot be told is the anguish of spirit this young man suffered in those dark days. Deplorable even in Christian lands, where there are so many to help such as he, how indescribably more deplorable is a broken life like his, where there are so few interests to lighten the dull dreariness of their lot and where so little stands between the people and utter destitution!

When the village doctor told the cripple there was no cure for a sickness such as his, he had come to the dark hour of his life, and yet it was the darkness that preceded dawn, for just about that time this man met Christ. It was shortly after the fever left him that one of the villagers brought news of the strange doctrine that was then stirring many a village in Korea. This neighbour himself "believed," and is still with us in the little church at Anchung, not indeed a remarkable man in any respect, but the messenger of glad tidings to poor Chang Chayhan.



The new doctrine interested him greatly, and his first purchase was a hymn book. It is an interesting sidelight on Korea's pride of learning that, though an excellent Chinese scholar, this cripple had to learn the script of the common people before he could read the hymns. As a scholar in the village school he had thought it beneath his dignity to study what a coolie could easily learn; but when he began to follow Christ, even though as yet afar off, he put away his pride and, with the help of a young lad, now leader of the village church, learnt the common script that he might read the Christian hymns.

And then, when he read the Bible for himself it opened up a new world of ideas and hopes to him. What arrested his attention was the narrative of the healing miracles of Jesus. With what absorbing interest he devoured the story of the paralytic's healing! "Was it possible that he, too, might be cured by this Jesus? Was He not the same yesterday, to-day, and forever? Surely the living Christ must have power to heal his paralysis even now!" And the possibility of healing made his heart beat fast with a high hope, and an overpowering longing for the healing touch of Jesus took possession of his mind. So in those days he prayed and prayed, daring even in his newborn faith to believe that his poor withered limbs would throw off their infirmity and he would get back again the lost strength of his youth. But the days lengthened into weeks, and the weeks into months. "Was this Jesus indifferent to his pleading or could He help him even now?" "Why had this new doctrine with its delusive hopes only mocked him in his misery?" "Was it all a shadow, or was there any reality in this new teaching?" Hope gave way to despair, and the poor cripple gave up praying. His life seemed to be in the grip of some power to which there was no possibility of an appeal for pity or healing.

And the face of the cripple grew sad as he told of those dark days when faith fled and despair gripped his soul. "When I ceased to pray I could not live, and one day I determined to end it all." Nothing to live for in this life—nothing to hope for in the next, and it would be so quickly over! And yet before the deed was done some power stayed his hand. He said it was the thought of the cowardice of it all that did it. "Life was a failure. Why should my death be the same? But might it not have been that the Spirit of God moved upon his mind, staying his hand?"

From that day he took up his cross, not indeed in the spirit of submission, but with set teeth, determined that it would be borne. The white drawn face tells its own pathetic tale of the bitterness of the struggle, but now there is peace in that face as well.

When the worst of the disappointment was over, he began again to read his Bible. Dimly and by slow degrees, and not because of any reasoning on his part on the mystery of suffering, for he is but a simple minded Korean, faith in the fact and love of God was reborn in his soul.

Many years have passed since that day when he crept with his poor broken life back to the bosom of God, and in that time he has learnt that his path of suffering is the very way that Jesus Himself trod, and this has



made fellowship with Jesus very dear,—and he has learnt too to look away beyond the darkness of the present to the light of the other life.

About seven years ago he crossed over from the mainland and settled in the home of his brother on Yokchee Island. It was there that we met him—in a little brown hut on the brow of a cliff where the sea is ever breaking on the rocks below. His brother is very poor, and makes a bare living with his boat and the potato patch on the hillside, but with his Bible and the Pilgrim's Progress the cripple is content. "They call his house, 'the house of peace' because of the presence of the cripple," said another Korean in telling us of him. He can do no work, for there is no strength in his wasted arms, but he fulfils his mission. We learnt that his Sabbaths are spent in prayer and fasting and every visitor who comes to that little house upon the cliffs hears from this man the story of the Cross. "And do the dark days come now?" we asked. "Oh, yes, they still come," was the answer. "And what helps you then?" And with a smile of rare sweetness he answered, reading from the Bible, "Let not your heart be troubled. In my Father's house are many mansions." "And do you want to go to the Father's home when these dark days come?" "Yes, but I want now just to do His will," was the reply.

Before leaving we asked him to read in Rev. 21. And he read St. John's vision:—"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.....And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

And we left him with that vision of to-morrow to help him through the darkness of to-day. That evening we climbed the mountain on our way to the other side of the island, and looking back over the sea at times so tempest-tossed, now in the light of the setting sun quiet as a sea of glass, we thought of the brave Korean cripple fighting his way out of superstition and darkness into the clear shining of a child-like faith in God; winning his way against tremendous odds into cheerfulness and the quiet of a peace the world cannot now take away. We thought too of the vision of the seer of Patmos:—"What are these which are arrayed in white robes, and whence came they?.....These are they which have come out of great tribulation and have washed their robes and, made them white in the blood of the Lamb. Therefore are they before the Throne of God and serve Him day and night in His temple."

He prayed for health, but in infinite love with greater gifts God answered the cripple's prayer.

R. D. WATSON,  
Australian.



## THE SEN SEN CHURCH ON FIRE.

A series of evangelistic services has just been concluded in Sen Sen (Syen Chun), which has afforded an excellent opportunity to see the Korean Christian at work at the great business of saving souls. To a new-comer from the Occident the zeal and energy with which personal work is carried on is nothing short of amazing, and is the cause of much shame when the coldness and indifference of God's people in America and other so called Christian countries are borne in mind.

For ten days previous to the evangelistic services preparatory services were held each night in the two city churches, so that the church members might be "tuned up" for the work ahead, and that they themselves might be "right with God" before they attempted to reach others and lead them to the Savior. For the method used in Korea is the old "one by one" method, and each man and woman must be prepared—and prepared thoroughly from a spiritual point of view—before being ready to preach to others.

On Thursday morning at 10 o'clock, all who were ready to spend the day in preaching gathered at the South Church. There were about 100 men and boys, including the two Korean Pastors of the City Churches, with many of their Elders and Deacons, and a large number of the boys from the Hugh O'Neill Jr. Academy, and in addition about fifty or sixty women. The territory was then assigned to the various groups, and each person received instructions as to where to go and a supply of attractively printed tracts, containing passages of Scripture, for distribution.

I was assigned to a party of three school boys with one of the teachers, and my own language teacher, a young Academy graduate, who is a regular fire-brand and has already suffered severe persecution on account of his bold stand for Christianity. After walking a few *li* (*li* is about one-third of a mile) out into the country, we left the main road and turned off on a winding path between the rice fields, which, owing to the severe cold, were now transformed into a series of skating ponds, minus the skaters. Nestling against the bare brown hills, we saw from time to time clusters of the little thatched-roofed and mud-walled houses, often enclosed by a thatched stockade, and always accompanied by a Korean dog—an animal of most ferocious aspect, and capable of unlimited noise, but fortunately possessing no bite, being an arrant coward. On account of the cold but few persons were out and so every house was visited by one or two members of the party, who at least gave an invitation to attend the church services, and presented the head of the house with a tract. The first question asked was always the same, "Do you believe in Jesus?" and if an opportunity was given, the boys immediately proceeded to preach and point out why and what a man should believe. The Korean is a born preacher and so far I have yet to meet a Christian who does not thoroughly enjoy doing it. It was astonishing to see the school boys of fifteen and sixteen years "tackle" every man they met, whether in his house or walking along the road, and taking him by the arm, seek to impress upon him the necessity of his believing, and the



urgency of his need for attending the special services during the week, in many cases taking his name, so as to be able to welcome him on his arrival. So the afternoon was spent scrambling over the hills in the snow, and seeing that no person and no house failed to receive an invitation and at least a printed message. It was often refreshing to see the faces of some lighten up as they told us that they were already believers and very often it was unnecessary to ask them this question for the Gospel of Jesus Christ saves, not only for eternity but for time also, and when a heathen really gives his heart to the Lord, it is not long before the presence of the Spirit and the peace of God in his heart manifests itself in his face and bearing.

That night in the evening meetings, which were held, one for the men and one for the women, about 150 came forward, or rather were led—almost dragged to the front, to signify that they intended to believe. The following three days the work of preaching continued, and men and women of all classes and occupations spent the time in visiting the heathen homes in the town and going out into the country among the isolated homes, often returning in the evening leading a number of heathen to hear the message of good news.

One afternoon Mr. Campbell, a new arrival like myself, and I with our three language teachers, went out to see what we could accomplish. Crossing the frozen river with a bitterly cold wind blowing, and the thermometer hovering about the zero mark, we made our way up one of the many small valleys which run in every direction from Syen Chun. But few men were on the road, owing to the cold, but to all whom we met we gave a warm reception. Campbell and I, in the lead, would, metaphorically speaking, descend on the surprised man with tracts and the one important question, which is easy to learn, even in Korean—"Do you believe on Jesus." If he replied in the negative he was immediately surrounded by the three teachers, two of whom quickly found his reasons for not believing, if he had any, and immediately presented urgent arguments and exhortations to believe and an invitation to attend the services; while the third would inquire as to his name and, putting it down in a small note book, explained that he would be on the lookout for the gentleman that evening.

We must have visited during the afternoon, between us, nearly thirty homes, and in no case were we turned away without being thanked for coming or for the tracts left. The Korean dwelling is usually a small and very unpretentious affair of mud walls, containing one or two living rooms and a kitchen. The overhanging roof of thatch and the small paper door make entrance for a tall person rather a problem, particularly if he attempts to stand on one foot while he removes his shoes. The furniture is not elaborate, consisting chiefly of straw mats on the heated floor, a roll of bedding in one corner, and one or two rough shelves and chests for clothes along the walls, with a paper hat box suspended from the ceiling. Dirt is by no means uncommon, together with sundry small beings whose presence is often not realized until some time after leaving!! But, squatting on the floor, it was very interesting to listen to our teach-



ers explain the way of life to their fellow country men. Though we could understand but little of what was said, and went along chiefly to show by our presence our interest in the work of the Lord and in the preaching of the Gospel; our labors were not in vain, and that evening several of those visited attended the services in Syen Chun, and two of them came forward at the close of the meeting as a sign that they would believe. One of these was a wealthy gentleman, and a very influential man, who some years before had believed, but his faith had grown cold and he had dropped back into indifference.

The four days of meetings resulted in 660 coming forward to declare themselves believers, and on Sunday they almost all came to church (some were unable to attend owing to a heavy snowstorm) and united themselves with the Christians and officers of the Church, though, of course, none were then admitted to church membership; each man must pass through a probation period of at least four months before he is admitted as a catechumen. Then he must spend at least one year in preparation for Baptism. If he passes a good examination on the fundamentals of Christianity and shows by his life in his regular attendance on all church services and his sincerity in having left the old life, he is baptized and taken into full membership in the church.

Later, each new believer was assigned to some member of the church who was made responsible for his or her subsequent attendance at the services, so that no excuse could be given for lapsing or indifference. And furthermore a systematic visitation of all the homes of the new believers was planned and carried out, which has already resulted, in a number of instances, in the whole family following the example set by the individual and becoming enrolled as believers.

So the work goes on—quietly and yet efficiently, and no one is able to say how many more may be led to the Master through His agents. We can but pray that the Lord of the Harvest will thrust forth many more laborers into the Harvest and abundantly bless and use these laborers who are already at work for Him.

T. S. SOLTAN,

Pres. North.

## THE COMPULSION OF LOVE.

By the drain of the roadway sat an elderly lady beating her washing with the Korean clothes washing stick; she looked up as the Christian church worker asked if her daughter-in-law was at home or not—"Yes, yes she is home there in the house, my son refuses to believe or let his wife attend service but go on in and talk with her."

She did not leave her washing to go with us but we went in through the small court yard and up to the little papered door and rapped. "Come in" said a faint voice. We opened the door and there was a thin, worn looking young woman with her baby of about a year and a half old. She was dirty and her little room did not look tidy. She



asked us in and we entered and sat down on the floor, Korean style. She knew why we had come and was prepared with all sorts of excuses why she could not attend church services. She said she wanted to believe in the Christian doctrine but her husband declared that she must not or he would beat her and if that didn't do he would throw her into the street without anything,—without even her child, and so she feared to come. One of the women who went with me said, "Yes, years ago when I began to believe I was treated in all the bad ways you mention, but I prayed earnestly and God heard and answered, for my wicked husband was convicted and is to-day an elder in the church." She listened and before leaving we had prayer with her and one of the women accompanying me promised to come to her house, take her to the church service and then see her safe home again. To this the woman agreed.

We went on to another house. Such a place to call a house! A dwelling with such a tiny room! When in answer to our knocking the door was opened, there were three old ladies grinding grain on an old Oriental stone mill,—two stones rubbing together, making flour from the grain. One old lady had off all her waists. Such a sight! One was almost toothless, one almost blind and the other a bit queer. Not one knew about the Savior. The old lady got into her waist and the grinding ceased while we talked of Jesus and His power to save.

One old lady said there wasn't any use in her going to church except to hear the singing which was good to hear but she didn't know what it meant and she couldn't read—so what was the use. We told her that older women than she had learned to read after they believed and she could if she wanted to believe and we told her to come to a class at the church which was being held for just such an she was.

Another one said, "I couldn't see if I did try to study and so how could I ever believe!" She could hear so we bade her come and listen to the wonderful words of God how He had sent Jesus to save just such an one as she. The other old lady was proud and said, "Could I go in these dirty clothes among clean people in a church?" We told her that God was no respecter of persons—that her clothes made no difference but that after she believed they would change for she would wash them and be cleaner. Then she said that she had no skirt. "How could I come without a skirt, Oh! I am so poor!" To this one of the Bible women with me answered, "I'll leave off my skirt and come and take you with me and you need not be ashamed before men but bring your dirty soul to Christ for Him to wash clean before it is too late."

Many such have entered the kingdom of heaven and many more will follow if only we are faithful in service.

E. M. PHILLIPS,  
Pres. North.

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## THE RELATION OF SELF-PROPAGATION, SELF-SUPPORT, AND SELF-GOVERNMENT TO ONE ANOTHER AND TO EVANGELISM.

There is a relation. More exactly there is a relating something, that is the Gospel. It is a something outside or inside of each subject, as you will. The Gospel may be, usually is, more or less veiled. But the Gospel is always the same. The problem of evangelism is to get the Gospel unveiled to the people. It is my belief that evangelism among a people in its purity, is the Gospel propagating, and supporting, and governing itself among that people. The more of foreign money and foreign church machinery and philanthropics,—the more that Gospel is veiled, the more the issue is be-clouded, and the slower is the accomplishment of the task.

We are all anxious to hasten the task. Our reasons for haste may be different but in the immediacy of our task we all believe. The Gospel is propagated, supported and its propagation and support governed, through man; and besides being in a man the Gospel has to be worked out. Hearing is not enough. Learning as a parrot, is useless. The Gospel seeks all the doors and windows of a man's mind and, being blocked in any direction, patiently lays siege to the blocked way until the man opens the way; or in the process of keeping that way shut, blocks up all other ways. And if the way in, is essential, the way out is doubly so. For it is a characteristic of the Gospel that what goes in must come out, just as the boy says as he throws water into the air, "what goes up must come down," *i.e.* If a man is forgiven he must forgive; it's his nature. If he has received God's love, he must love,—it's his life to love. If he is saved he must save others,—he is the salt of the earth. If he receives Christ he must give Christ,—he is his witness. The Gospel in a man becomes his life.

The hastening of the working of the Gospel out in a man's life then, other things being equal, is a hastening of the establishment of that man and his neighbors in the Gospel.

Therefore when a man comes to believe, we should not only expect the Gospel to come out in the form of propagation, support and government, but assist it out. At any rate we should not allow ourselves to be caught throwing cold water on his first attempts to tell the Gospel by telling him he doesn't know enough; or stop his first attempts to support the Gospel by telling him, or allowing him to tell himself, that he is too poor. It is a part of our message to tell him that he can do all things in Christ.

The missionary who fails to recognize that life requires to express itself before it is really born or must die in the attempt, is short in common sense. Of course it is not absolutely necessary for the Gospel life to express itself in these three ways, and only so, but these are spiritual *beginnings*. If a man believes he has a blessing, the most natural thing



in the world is to tell his neighbor. But Satan is around and except the new born man be helped, he will probably get discouraged and quit. A man cannot be a believer very long without seeing or hearing a call for his money. The call may seem to be distorted, and the man may answer it from a lot of mixed motives, but, no baby walks perfectly the first day he is born. We are glad to see a good kick. Encourage the kick and you get a sprinter. So it is with the new Christian. The Gospel preached of itself to a man, begets the real thing. We missionaries must look for cultivate and water the output of the Gospel. Without these things coming out, the evangelism is indifferently realized.

Now look for a moment at self-government. This begins to work and develope with the first confession before men, and with the first effort at preaching. It is more articulated, only, when he makes his first contribution, and, unless smothered by an unwise officiousness on the part of the missionary or worldly wise native worker, grows right along with self-propagation and self-support. Moreover, because the church thus started is self-propagating and self-supporting, the government is much more judiciously administered. Self-support and self-propagation are two sisters who demand an elder brother's care *i.e.* self-government. Self-government without his two beautiful sisters would be a spoiled child. Self-propagation and self-support are Siamese twins. You cannot have one without the other and if you have one you must have the other or,—or death—death to both.

The missionary who fails to recognize this fact and to provide for the cultivation of these "self" features of his work, is just as sensible as a man would be who built a locomotive and refused to provide wheels. Let us give our evangelism wheels. Not to do so is to court trouble. I speak from experience. When I first began to work in Whang-Hai Do, it seemed as if I must give my time exclusively to the care of those who had become believers. Soon there was not a Leader, Helper or believer of any worth who had not the same opinion. The church became self-centered, evangelism died. God sent a man along who woke me up. It was not long until the district presented a new face which I am glad to say it has kept till this day. Self-support is as delicate a function to elaborate as self-propagation, and just as important. It requires care. One must never seem to urge it. It is a secondary matter. The support of a Helper or Pastor is a more difficult matter than the building of a church or the support of a school. It is real giving, but it is no less a very secondary matter. So, so far as preaching self-support goes we never will have time for it: there is too much to say about Jesus Christ to ever have time for it. Keep Miss Self-support in her place and she will neither get the big head nor get loud and go bad. And in this company usually Mr. Self-government has to be urged upon the believers.

WM. B. HANT,  
Pres. North.

## HIGHER EDUCATION FOR WOMEN IN KOREA.

Not infrequently one hears a discussion on higher education for women. The arguments against it would almost lead one to think that we were back to the "dark ages." There is indeed, much truth in the proverbs "where ignorance is bliss, 'tis folly to be wise" and "what one does not know does not trouble him." Perhaps the purest most unadulterated happiness *is* to be found with the cave-man or the back-woods farmer. But we are *not* cave-men, neither are we back-woods farmers, so the best we can do is to adjust ourselves to modern civilization, the basic principle of which seems to be, either to advance or to go backward and few of us would choose the down-grade.

I do not recall ever having heard a college woman depreciate the benefits derived from higher education, but many to whom the privilege has never come have determined that if possible, their daughters should have what they had missed. In every normal mind, whether of man, woman, or child, there is something which—in varying degree—gropes after knowledge. To many minds, higher education is not essential to satisfy that thirst. Some minds are not capable either of retaining or of using extensive knowledge and where the choice of students capable of such work falls to the heads of institutions—as usually happens in mission schools—wisdom is necessary in the reading of character.

I defend higher education for Korean women from much the same standpoint as for American women, for what difference ought color and country to make in the privileges of creatures created all alike in God's image! Do not women the world over become wives, mothers, educators of children, and sometimes from choice, sometimes from necessity take up the work usually done by men? The best kind of education either for men or women in any country, depends of course, on what they want and need—hence the current belief that there is something radically wrong with the educational system in America. The common schools at Gary Indiana are being cited as the beginning of the ideal system. Be that as it may, the average course of higher education includes much that is not found in technical or industrial schools. The ideal education, to my mind, is to have both, one following the other. If that is not possible, then adjustment must be made according to place, persons and circumstances.

The fundamental laws governing life, thought, and conduct are not usually taught in a purely industrial curriculum, yet surely a working knowledge of them is essential to useful womanhood. While Domestic Science and House Sanitation should be taught in every Oriental school for girls, yet the other branches of Science giving one an understanding of the various forms of life, and the universe with its laws and truths are not only a never ending source of wonder and fascination but are necessary to modern intelligence. Consider Psychology, the field which modern thought is only beginning to enter. Questions of Psychology



and Science are among the first to come to the minds and lips of little children, and sometimes follow them clear through life unanswered. These are cases where ignorance is not bliss and our minds demand to know. The broadening influence of Sociology with its courses and investigations in the Labor Problems. Charities and Corrections, Poverty and Crime, together with Ethics—which must sometime be learned, if not in the class room, then by bitter experience,—is a privilege due every citizen. For every citizen has a duty toward the problems of his or her country.

Fewer nicely worded fallacies would be issued from pulpit and press if audiences and readers knew how to distinguish false argument from true. There would be fewer blunders in Personal Evangelism if more thought were given to the study of Logic, one of the most forceful factors in meeting the arguments of the skeptically inclined and in answering them in a tactful and sane way. The blunt and illogical manner in which many Christian people seek to evangelize the non-Christian element of society often does more harm than good and leaves effects which take twice the work to undo.

A part of higher education comes under the heads of Literature, History, Rhetoric, and Composition. Surely few things are less desirable than to know nothing of the great literature and past history of races and nations, or not to be intelligently conversant on things of current interest. Few influences are more broadening than the great thoughts of other minds. And surely women need Rhetoric—and Composition as a means of expressing thought. History has proven that women think things as worthy of expression as do men. The languages, together with mathematics are usually much in question. Without doubt, both are great mind developers. The amount needed depends, again, on the result desired. In Korea the study of Chinese, Japanese and English profitably takes the place of Greek, Latin and German.

The place of music in woman's education need hardly be defended except to say that from ancient history down to modern and even in heathen countries, a girl's education, besides the domestic arts, consisted of music and painting, and the social graces.

A study of the subjects touched on above cannot but result in thoroughness, accuracy, broadness, tolerance, and capability in the student. And where you grind these things into the women of a race you begin to characterize the race. It is said that children inherit more from the mother than from the father.

While there is not space here for lengthy refutation, let us consider a few of the arguments brought forth against this education. Woman's place is in the home.—We will not take up the big fact that women are fast entering every walk of life and business from choice. Many women go clear through life with no place in a home; consider the woman who, either in youth or middle age, finds herself alone in the world, helpless, and with a knowledge of nothing but housework. The picture speaks for itself.

Higher education unfits one for home duties.—It should not. An

education that builds up a character should not unfit it for any necessity. The product of higher education unfitted for home life and duties would probably have been a failure at it anyway. Home making is, an instinct lying dormant in a woman's system. No girl having advanced to young womanhood in the home without having learned at least the rudiments of house-keeping can hardly be expected to elect domestic science in college. On the other hand any girl reared by an intelligent mother will know at least the fundamentals and higher education will not blot out the early training. It will reinforce it and make a woman more capable of creating an ideal home.

The argument that it unfits for motherhood, is hardly worthy of notice. Practically all of the many mothers' movements in existence to-day have been originated and forwarded by educated women for the sake of the uneducated.

Some say, in this land the handicaps are too great. It is either a question of text books or language. The learning of a language is a small matter for a child or a young student. English, once learned, opens up for the rest of a life time the world's literature.

Then comes the final argument—the time is not ripe. Fruit would never ripen if the seed were never sown. A dwarfed tree usually bears dwarfed fruit. So long as the mothers of a nation have dwarfed minds one need not expect the men of the nation to be brilliant.

How often do you hear a minister or a Christian worker say, "If these words of mine should help even one person to lead a better life or save him from a life of sin, I will feel repaid." Or the missionary says, "If my work and sacrifice should save even a few from sin, then my service will have richly paid." Shall we consider such remarks sincere? Then—if, in the years to come, higher education shall make life worth the living for even several hundred women, not to mention the wide spreading influence of each life on scores of others and the general uplift of a race, then our mission will not have been in vain and higher education will have paid.

GRACE HARMON MCGARY,

M. E. North.

## FOUNDER'S DAY AT EWHA HAKTANG, 1882—1916.

For many years there has been a yearly celebration at Ewha in the nature of an observance of the birthday of the school which is justly proud of its long and splendid history. The same program has usually been given on two consecutive days, but this year, on May 30th and 31st, two widely varied programs were presented to large and appreciative audiences.

The green lawn under the sunshine of two perfect days made an ideal setting for marches and drills, and the usual white of the Korean costume was charmingly diversified by several beautiful color schemes in



different numbers. No color, however, broke the long, white lines of the "Grand March" with which the program opened, when, two by two, the girls seemed to come in endless numbers,—“and every one of them some Korean's daughter,” one of the proud mothers whispered at my side. The simple words truly voiced the thoughts inspired by the scene,—how many high hopes were bound up in those young lives, and what a marvel this throng of students was in itself, when thirty-four years ago it seemed practically impossible to lure a single girl within Ewha Haktang walls. The march ended in four groups, forming the Korean characters of the school name; and then a drill, and some games by a gayly colored circle of little kindergartners, were followed by the feature of the first afternoon, a charming Cantata, "The Flower Queen," rendered in English and very picturesque with the flower costumes.

The "Folk Games" of the next day were also in English, and sung by much younger girls. A "Dumbbell Drill" well executed, and the May-Pole dance were beautiful, but scarcely more attractive than a graceful "Sash Drill" which followed.

Then various funny contests furnished much amusement to the audience, while some of the girls raced carrying eggs in spoons, apples in their mouths, or seeing which one could dress the fastest. "Ewha Haktang Songs" by the whole school fittingly ended the program.

S. B. DANIEL,  
Pres. South.

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## HOW I BECAME A MISSIONARY.

My testimony is not a long one. I was appointed to my first charge before I became of age, and had filled more or less regular preaching appointments around my home for three or four years previous to that. My studies and church activities had naturally brought before me the claims of the world upon the means and talents of the Christian, and I do not recall any time when it would have been judged a thing incredible with me should God ask me to work for him in a foreign land. The determination to offer myself for this work was more or less gradual. Before leaving home for my first charge I had associated with two young men who were college students, one or both of whom had attended a Student Volunteer convention and naturally had much to say about missions as a life calling. During my first year's pastorate I read Bishop Thoburn's Missionary Addresses, which had the effect of crystallizing my ideas, so that upon entering college the following year I gave in my name as an applicant for membership in the Student Volunteer Band.

My purpose thus declared, I tried to shape my studies during the seven years of college and seminary work with probable missionary service in view. It was not until the beginning of the last year in seminary that a definite field was pointed out. Rev. C. D. Morris visited the

school in search for someone for Korea, and my name was given him. The following January I received my appointment to Korea, and eight months later arrived.

There have been some disillusionments. I have not found that peculiar "atmosphere" which was popularly supposed to hover about the missionary and give the touch of romance to all he does. After a short period of adjustment, I have found my stay here to be a round of good hard and satisfying work,—just what I had found and should have expected to continue to find had I remained in the United States, provided there were no consciousness of a call unheeded by remaining there. The decision to come to Korea met with no opposition; almost without exception relatives and friends approved of my course. I am as much convinced as ever that the division into "home" and "foreign" missionary work is an arbitrary one, which does not in reality exist; for no proposition is more fully established in Holy Writ than this,—THE FIELD IS THE WORLD.

L.

## KOREA MEDICAL MISSIONARY ASSOCIATION.

The regular spring scientific meeting of the Korea Medical Missionary Association was held April 26-27th at Severance Hospital, Seoul.

Ordinarily no business is transacted at this meeting, but as the fall meeting was not held last year, election of officers was held at this time with the following results:—

President..... Dr. R. M. WILSON, Kwangju.  
Vice-President..... Dr. S. P. TIPTON, Chungju.  
Sec. and Treas. .... Dr. T. H. DANIEL, Seoul.

As the meeting of the Nurses' Association was held in Seoul at about the same time most of the nurses attended some of the medical meetings. There were present about twenty doctors and ten nurses.

The program was varied, one meeting being given up to a discussion with the nurses as to how to conduct most efficiently nurses' training schools. The lack of adequate teaching force in many of the country station hospitals has made it very hard to give the nurses in those hospitals the teaching in the fundamental branches that they should have, and so the question of having a union training school, where most of the teaching could be given along with the practical work, but to have the nurses go back to their original hospital for the last year or more of their training, was thoroughly discussed and a committee was appointed to bring in a report on this at the fall meeting.

Of the papers two were on evangelistic subjects. Dr. Timmons of Soonchun gave some very helpful thoughts in his paper on "The Method of Presenting the Missionary Message to those Suffering with Venereal Disease."



Dr. McClaren, of Chinju, gave a most thoughtfully prepared and thought provoking paper entitled, "Christ's Healing Work and Methods in Relation to Medical Practice," in which he showed that Christ in his healing work made clear and scientific distinctions in diagnosis and treatment of the various types of disease He dealt with, and in many instances made use of material means. The discussion following this paper was very general, being participated in by more than half of the members.

Dr. Scheifly gave a demonstration of technique in common dental troubles that come to the general practitioner, and Dr. Oka, Associate Professor of Diseases of the Eye, Ear, Nose and Throat at Severance Medical College, gave a most complete exhibition of instruments and appliances for use in diseases of the eye, ear, nose and throat.

Dr. Fletcher of Taiku read a paper on the general management of hospitals and dispensaries. This is a subject that always brings out a very varied discussion. The style of hospital building, the value of branch dispensaries and medical itinerating and the amount of private practice to be done among the homes of the people are not matters about which there is any unanimity of opinion, but all the doctors are agreed that at least two foreign doctors and one foreign nurse for each hospital are necessary for satisfactory and consecutive work. In fact an official action of the society has been taken to that effect.

Dr. Avison read a paper on "Medical Education in Chosen" in which he gave the plan for bringing the Severance Hospital Medical College into conformity with the Government requirements.

Dr. Patterson read a paper on Vesico-Vaginal Fistula, the complaint so common among the women of Korea, and which is due largely to improper care or lack of care during confinement.

Dr. Ludlow presented the more recent advances in Surgery, and both in his paper and in the discussion that followed many practical and helpful suggestions were brought out.

Dr. Mills made the announcement of the undertaking, by the Research Department of Severance Hospital, to review the current medical journal of Japan and translate into English any articles that may be of interest. These translations are to be published in the China Medical Journal and will make a very valuable contribution to our literature.

One hour was devoted to a discussion of Sprue, the disease which so frequently attacks Occidentals living in the Orient and which has been so baffling to medical men. Within the last few months the causative agent of this disease has been found to be a yeast, but the method of propagation and treatment has not yet been discovered.

The last evening both the Medical and Nurses' Associations were the guests of the Seoul Musical Club at a very delightful musical given at Dr. Avison's residence.

T. H. DANIEL,  
Pres. South.

## ITINERATING ON MOTORCYCLE.

THE SNAP SHORTS THE CAMERA DID NOT SNAP.

Col. T. R. says the army is necessary to keep the nation from losing its physical courage. I hereby extend an invitation to the Col. or any of a like mind to a trip on my tandem. If he does not conclude before the trip is over, that itinerating on a motorcycle in Korea is superior to army drill as a developer of physical courage, I'll strap him on the front luggage carrier and charge head on into the first bull cart I meet. Now this is not a snapshot but an album to put them in.

I had not had my gasoline bicycle a week before I was convinced that the seventeenth verse of the thirty-third Psalm would be of great value to the higher critics of future centuries in fixing the date of that Psalm. Since the advent of the motorcycle the horse can no longer be taken as the typical vain thing for safety. This is how I was brought to the conclusion, so valuable to criticism. I mounted my machine, and shot up a little hill; on reaching the top I found that I did not have my brake pedals in position to use them, so I shot down the other side of the hill and over a four foot embankment into a potato patch. Results; a bent fork, ripped pants leg, a slight scratch in the cuticle of the member of the body clothed by said pants leg, a deeper scratch on my pride, and a conclusion that it is practice and not theory that makes perfect.

I learned my lesson well, for weeks and months went by before I was unhorsed again. I had the wicked satisfaction of seeing others get spilled, before I was humbled again. I was negotiating a bad road with a friend on the gas tank one day when we saw a large white umbrella coming down the road to meet us. As we came nearer we saw a man under the umbrella, and under the man was a horse. We soon saw that this man was not just the ordinary curious coolie, who asks where the smoke comes out, where the coal is put in and where the water is carried. Not so, the man was a gentleman, a Yangpan. No curiosity in his face, only calm dignity. When conservative meets radical a tug of war or something more exciting begins. I said to my companion, "If that fellow can manage his horse, I can mine." Now I never saw a Korean pony that was dignified or that had any respect for the formalities of society, but many of them have more horse sense than their riders. Suddenly this pony smelled gasoline or heard the purr of the motor. Just about as suddenly we had to stop, for right in our path sat the dignified gentleman, stripped of his dignity, his hat and his shoes. His umbrella, fan, and other accessories of travel were scattered about in a disorderly fashion. The horse was grazing on the hill side and viewing the strange wonder from the west at a safe distance.

The next picture hanging in the hall of my memory is one in which I was the victim. I was spinning along on a smooth but narrow trail, when I saw a half mile ahead a donkey laden with grain bags coming to meet me. The owner of the beast was walking by its side. Instead of taking the donkey by the bridle and leading it to one side of the road, he waited until I was within a rod or so of them and then he hit the



beast on the nose and turned it across the road in front of me. We collided and I rolled in the dust. Conundrum: Which one of the three was it? The donkey that blocked the road, the biped that showed no horse sense, or yours truly who lost his temper and brayed.

The record broad jump for a motorcycle is 34 feet. I have done some broad jumping but have nowhere near equalled that record, but I challenge any one to beat me diving. The bridges in my district are conspicuous for their absence and uselessness so far as affording a means of riding across the streams are concerned. One day I came to a stream and seeing some men sitting on the bank I asked whether the water was deep. They answered that it was not. There was an island part way across. This I reached with engine running, but did not stop to make any calculation on the main part of the stream ahead, I dove in with the thought that I'll begin to push only when I have to. About half over a splash on the spark plug stopped the engine. I put my feet down and touched bottom, but the current of the stream was so swift that it swept me over. When with dripping clothes I regained my feet and turned about to look for the motorcycle, all that showed where it went down was one handle and the end of my bed sticking above water, and a huge cloud of steam rising from the hot engine. No serious damage was done. After draining crank case, tank etc., I was on my way hitting the high places.

I have often heard it said that the only way to get a horse out of a burning barn was to back it out. I don't know as to the truth of this saying from experience, but I am sure that all that would be needed to make a Korean pony back into a fire would be to try lead him away from it. One day while making good time on one of the new wide roads, I overtook a brass buttoned gendarme riding one of these obstreperous equines led by a top-knot *mapu*. The gendarme alighted when he heard the machine coming. The top-knot tried to pull his steed a little more to the side of the road. These ponies with all their faults usually give me the whole road, but this one seemed to be more bent on getting away from the *mapu* than it was in getting out of the way of the thing that was frightening it. The road was wide and I calculated that I could get past before the kicking end of the creature reached my side of the road, so swinging to the very edge of the road I turned on more juice. That horse was certainly geared high in the reverse. By virtue of my not knowing his gear ratios, my calculation, my machine and my highly prized corporosity were all upset in the ditch. The brute seemed intent on making my overthrow as crushing as possible, so after he had me in the ditch he reared and fell over on his back. Fortunately he too miscalculated a little and did not land quite in the position to smash me. However, his head as he came down struck my back a glancing blow that reminded me for a few days following of my narrow escape. After reminding the *mapu* who was nursing a bruised and bleeding shin, that it was fortunate for that bunch of ganglia, which in sensible creatures we call the brain, that I travelled unarmed, I bestrode my much abused but trusty mount and reached my appointment on time.

There is no need of speed laws in Korea yet, for there are many more efficient means of preventing the wide-spread of speedomania. I have had but few attacks of the malady, and everytime these attacks came, the antidote suddenly was at hand in the form of an open ditch, I fallen bridge, a hair pin turn or pedestrian on two or four legs. One day after bumping over miles of rough roads, and diving in and out of ditch after ditch, and twisting around sharp curve after curve, I struck a stretch of level country and fair road. Forward went the spark, open the throttle, and soon the old motor was doing about all it could in the way of speed. I slowed down a little in rounding a bend in the road. As I swung around the bend I saw a yellow dog in the road a quarter or a half mile ahead. When the canine heard the roar of the motor he turned tail and dug gravel for all he was worth strait down the road. My first and only thought was to see how soon I could overtake the dog. This was done so quickly that I had no time to decide what I was going to do with him when I caught him, or to philosophise on the mysterious ways of the wolf tribe. Instead of slowing up and ascertaining the thots and intents of the cur, I very foolishly attempted to pass. The dog suddenly decided that the other side of the road was better than the other side and shot across in front of me. There was a yelp, and then I was busy keeping my face out of the dust. Talk about Ty Cobb sliding bases! Well, I slid half the distance between third base and home plate. There was a scratch on the road thirty feet long, a few scratches on my knee and the nickle of the handlebars. My first thought was, murder the dog, but this soon vanished, and in its place was admiration for the makers of the machine and my body. I found that altho we were bruised and twisted considerably, we were able to continue the journey of seventeen miles home without making any repairs. What about the dog? Well if he had made as good time before I hit him as he did afterwards, the collision would not have happened.

Of skids in the mud, and spills in the snow, of the treachery of ice and of sand I have not time to write. They would hold no terror for me if I had a three speed twin that was capable of doing the strenuous ask that I impose on my little old "one lugger."

VICTOR H. WACHS,  
M. E. North.

## CORRESPONDENCE.

Editor of *The Korea Mission Field*,  
My dear Mr. DE CAMP,

I know that it is not your desire that the *Korea Mission Field* should be turned into a vehicle for a long and perhaps acrimonious discussion of things unconnected with the Korea Field but a passage in your editorial in the June number seems to call for a few remarks. Your yourself, and the majority of your readers, no doubt belong to a great



nation which at this unhappy time remains neutral in the greatest war that has ever distracted the world ; still I know that there are a number like myself who are not neutral and to whom this war is a very real and vital thing.

With most of your remarks I am in perfect agreement and I deplore from the bottom of my heart, as you do, the awful suffering that has been caused ; but it is in the application of principles where I would take leave to differ from you. I should like to state my belief as briefly and mildly as I can.

1. That a war may not necessarily be un-Christian.
2. That suffering is, not necessarily un-Christian.

In explanation of the first point it seems to me that there may be a worse thing than war, and that is a dishonorable peace. If I stand by and see a child killed,—a woman violated—or a weak man oppressed and do nothing, do not interfere to help, I am doing wrong. Such interference I take it means, if necessary, war-like interference, and if I do not do so I countenance the wrong-doer and am equally blameable with him. You quote the words of the Master "But I say unto you love your enemies" and leaving them without comment imply that the belligerents are both equally blameworthy in regard to this command. My personal belief is that on one side is desire for world power, and enlarged territory and on the other side a desire to protect the weak and oppressed and if you will, a wish to fulfil treaty obligations and finally self-protection. I shall not enter into the ethics of self-protection. None of these last reasons, however, necessarily implies a hatred of one's enemies. May I quote other words of the Master "I came not to bring peace but a sword." A large number of your readers profess to accept the Bible in its literary entirety from Gen. 1-1 to Rev. 22-21 can you explain away these words ? And if on the other hand you take merely the inner significance what do these words mean but that Christ's coming into the heart of a man will give him an utter and complete abhorrence of and enmity with sin. In this world of tangible things, sin cannot be separated from the sinner, and Christ Himself had to drive out the money changers and merchantmen with a whip of cords.

On the second point I need say very little. Certain nations Poland, Servia, Belgium, Armenia have suffered but who is to say that this has not been God's will ? God has through the ages, from the wanderings in the Desert and the 1st captivity of His chosen People down to these latter days, purified the nations by suffering, and will He not do so now ? It may be woe to him, or those by whom this suffering is caused.

I have not concerned myself with the rights of either side, in this letter. These you can judge for yourself in the floods of documents put forth by all the nations, but if you, after an honest and unbiassed study are still neutral at heart, I can only say that it is your concern not mine and you have to answer to your own conscience and God for it.

But the most painful thing you said was this,—“This confusion worse confounded seems explicable, on the basis that the present day

warriors of Europe, if Christians at all, are Old Testament Christians." Like many of your readers I have scores of friends; relatives and very dear ones who are now fighting. Some have been wounded, some have died and I would most earnestly deny what you have said. Up till the present from the nation to which I belong there have gone out over three million men at the command of no Kaiser or official but perfectly freely, knowing that all would experience discomfort for rewards, and many, wounds and death. Men do not do things like this lightly.

A few mails ago news came of the death of a high minded Christian gentleman who was my friend at college for six years. During that time I never knew him do anything unworthy of His Lord—and now he is dead. It was not because of an "Old Testament conception of God" that he went out, but because he had learnt from the Master to protect the weak, and succor the poor. I firmly believe that this has been the driving power behind most of these three million men. May I quote to you words from John Oxenham in a book recently published. "Be Christs"—was one of W. T. Stead's favourite sayings. Not "'Be like Christ'—but— 'Be Christs.' And he used the word no doubt in its original meaning—anointed, ordained, chosen. As such we, whose boys have gone out to the front, think of them. They have gone, most of them, from a simple, high sense of duty and in many cases under direct feelings of personal repulsion against the whole ghastly business. They have sacrificed everything knowing, full well, many of them will never return to us."

There are many more things I might say and what I have said someone else might have said better but this must suffice.

If the high Sacrifice of Calvary has meant so much to the world surely in some measure the sacrifices of lives offered up has neither been altogether evil, or of no avail.

I am,

Yours very sincerely,

FRED. JOHN L. MACRAE.

## LETTER IN RESPONSE TO MR. MACRAE.

Seoul, June 20th, 1916.

My dear Mr. MACRAE,

I read your letter with interest and was especially pleased with your affirmation that as to principles we are in entire agreement, differing only as to their application. Our differences as to application, I doubt not, are more seeming than real.

With your first point that a war may not be necessarily un-Christian I certainly agree. I have always felt that the war of the United States against Spain, waged to free the Cubans from their tormentors, was of the nature of a missionary enterprise, and I have deeply felt that it was shameful



that some strong nation had not forced, if necessary, the hands of "the unspeakable Turk" from the throat of strangling Armenia. As to the warrant for wars of self-defense, inasmuch as all the belligerents in the present war claim self-defense as their excuse, a definition of the term would seem to be in order before judgment can be passed as to it.

Christ's word, "I came not to send peace but a sword," to my mind, cannot mean a physical sword, or coercion by force, as of nations,—the context shows it to have rather household application; a possible snapping of family bonds the world over for Christ's sake. Besides, the whole tenor of Christ's words, practice and spirit, together with his distinct disavowal of force before Pilate, viz. "If my kingdom were of this world then would my servants fight—" and his command to Peter, who used a sword to defend his Master, "Put up thy sword into its sheath, for all they that take the sword shall perish with the sword—" point the opposite way. Indeed, if Christ came to arm His followers with a steel sword then He really came *not* "to save men's lives" as He said He did, but to destroy them, and so the Gospel is contradictory and no Gospel at all. You name one thing that is worse than war, I could name several. You say that self-sacrifice, courage devotion of a high order are manifested in war; true, but Jesus Christ, as man's leader, calls for these same things of an order yet higher! As to the real cause or causes of the present war, I believe we begot the question if we seek it in any occurrence of 1914, for its roots reach back for from fifty to two hundred years and possibly more.

What I wrote in my editorial on "Old Testament Christians" was introductory to the larger and latter half of it quoted from Dr. John Henry Jowett, pastor of the Fifth Avenue Presbyterian Church, New York, and who recently was called from England to that pulpit. These facts, together with the spiritual-mindedness of the man, would seem eminently to qualify him to speak helpfully to American and English Christians.

I observe finally, that "Old Testament Christians" seem honorable indeed when we contemplate them as associates of Abraham, Moses, Joshua and David and yet the greatest one of them all, John the Baptist, was *less* than the *least* in the Kingdom of Heaven because this "least" one understands, appropriates and rejoices in the mighty truths which they dimly saw and greeted from afar, viz.—that God is "Our Father" in the sense that Christianity is not national but international; world-wide, racial; so that the Christian's business is to proclaim that there is neither Jew nor Greek, bond nor free but that all, in Christ Jesus, are *one*, even as the members of the human body are one.

The implied condemnation touches alike all Christian nations for there is discernable no *essential* difference. Nor is any one of them absolved by declaring, "we are conscious of no such dereliction" for, the world over, men do most really the things they do unconsciously. We go a step further and declare that men do most really the evil things they do conscientiously, even as Saul of Tarsus conscientiously assisted in the murder of Stephen. Possibly, nearly all present day Christians are Old

Testament Christians. Christ Himself seemed to intimate such a possibility in His question, "When the Son of Man cometh will He find faith on the earth?" Surely, in view of the whole situation, each of us may well be humble enough to reconsider our evidences; afresh to take our latitude and longitude from the Sun of Righteousness and so determine our true position.

Fraternally yours,

ALLEN F. DECAMP.

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## MR. R. O. REINER'S INAUGURATION AS PRESIDENT.

Pyeng Yang, June 14, 1916.

Dear Mr. DECAMP:

The inauguration of Mr. Reiner as President of the Union Christian College took place this morning at 10 o'clock, at the Central Presbyterian church, Mr. Sharp, the chairman of the Board of Trustees, presiding. The meeting opened with a hymn in which the whole congregation joined, followed by a prayer by Rev. Mr. Kil, pastor of the church, and Scripture reading by the Rev. Mr. Kim of Chairung. The Rev. Dr. Reynolds of Chunju then delivered the inaugural address following in his remarks the three thoughts Union, Christian, College, contained in the name of the institution, during which the announcement was made that tho the Methodist Episcopal Mission North had withdrawn, it was now a union institution of three Presbyterian missions, that three courses of study were being planned for, and also an enlarged faculty and additional buildings. This address was appropriately responded to by the incoming President, after a song by the choir. Dr. Baird, the retiring president, mention of whose name and works had elicited warmest applause during the course of the exercises, then offered the inaugural prayer, which was followed by felicitous words of congratulation by both the Governor of the Province, Mr. Kudo, and The Moderator of the General Assembly of the Presbyterian Church of Korea, the Rev. Mr. Kim. After the school song and the benediction the gathering adjourned, tho many tarried to present their congratulations to the newly inducted President.

Sincerely,

W. E. SMITH.

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## NOTES AND PERSONALS.

Rev. and Mrs. B. R. Lawton left for furl in the United States late in June. After visiting friends they plan to settle down to post-graduate study in Evanston, Illinois.

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The Christian Educational Association of Korea held a two days' session in Seoul, June 8th and 9th. Carefully prepared papers were read and discussed and conferences were had about matters of general interest to the delegates so that the educational wisdom of all, to a considerable extent, became the possession of each.

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Dr. Herbert Welch, for twelve years president of Ohio Wesleyan University, in which office he succeeded J. W. Bashford who resigned to become bishop in China, was elected by the Methodist Episcopal Conference, sitting in Saratoga New York, in May, to the office of Bishop.

It is expected that Bishop Welch will succeed Bishop Harris and will have supervision of the Methodist Episcopal Missions in Japan, Korea and parts of northern China and that his residence will be in Seoul.

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A most gratifying reception was given to the missionaries and Christian workers of Seoul at the Keijo Hotel on Saturday afternoon June 10th by Mr. Kanaya the Prefect of Seoul in order that he and Mr. Matsunaga, the newly appointed Governor of this province, and other Japanese officials, might meet and become acquainted with their numerous guests.

After a delightful hour of informal conversation, the large company being still seated at the dining tables listened first to words of most cordial welcome spoken by Mr. Kanaya who was succeeded by Mr. Matsunaga who gave utterance to equally heartening words, after which Bishop Trollope fittingly responded in behalf of the guests. Everybody seemed to rejoice at this gracious privilege of social fellowship which may be expected to yield rich fruitage of mutual good will.

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Mr. Oshima, Professor of Japanese, a gentleman of ripe scholarship, who is thoroughly versed in the educational policies and aims of this Empire and who is also one of the foremost Christians of Japan, arrived in Seoul the 10th of June and at once entered upon his duties as a member of the Staff of the Severance Medical College. It is confidently expected that this Professor's wisdom, sympathetic coöperation and Christian spirit will strongly and growingly make for the benefit not alone of Severance Medical College but of the entire peninsula and of the Empire of Japan.

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Edward Albert, the infant son of Rev. and Mrs. A. E. Lucas passed from this troubled world to the great Childrens' Home above on the morning of July 18th, 1916 having tarried with us but fifteen days. "Of such is the Kingdom of Heaven."

A few months ago Mr. Lucas came to Seoul to serve in the Industrial Department of the Y.M.C.A. in the stead of Mr. George A. Gregg during the latter's furl in the home land. During their brief stay among us Mr. and Mrs. Lucas have endeared themselves to the missionary community in Seoul and to many others who have happily made their acquaintance so that the sympathies and the prayers of very many go out and up for them in this hour of trial.

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We are sorry to inform the missionary body of Korea that Mrs. Loeber who, during the past year or two, has furnished board for missionaries and their friends who were temporarily stopping in Seoul, can do so no longer inasmuch as she has removed from Seoul to Union Christian College, Peking, China. Mrs. Loeber left Seoul on the morning of July 27th. We, of Seoul, deeply regret the departure from our midst of Mrs. Loeber who as a Christian lady respected and loved by all who know her.

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